

Mount Tabor Record

VOL. X.

MOUNT TABOR, N. J., MORRISTOWN, N. J., MONDAY, AUGUST 30, 1886.

NO. 8.

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TABOR were designed and built by me. They
speak for themselves in general appearance and
workmanship, and as to my promptness and re-
liability, I respectfully refer to their owners.

S. R. OSMUN,
DENTIST,
Morristown, N. J.

I have great pleasure in presenting the testi-
monials of persons for whom I have done work
in my line who are competent judges of thor-
ough dentistry. S. E. Hedges, M. D.; Rev. J.
K. Burr, D. D.; Rev. A. H. Tuttle, are persons
well known throughout the entire State.

CHESTER, N. J., July 28, 1880.
DR. S. R. OSMUN:
DEAR SIR:—I have not been able to see you
since you extracted my teeth, and I take this
opportunity of expressing my thanks to you
for the professional skill and courtesy you man-
ifested at that time.

I had taken gas once before at "Headquar-
ters" in New York city, and my impressions
were unpleasant and its effects damaging to my
health.
As administered by you its results were per-
fectly harmless and very satisfactory, and I
shall take pleasure in recommending to my
friends not only your art in filling teeth, but
also a fearless use of your gas.

Very Respectfully Yours,
S. E. HEDGES.
Doctor S. R. Osmun has done work for my
family in almost every branch of dentistry and
I unhesitatingly pronounce it to have always
been of the highest order. I have such confi-
dence in the excellence of his work and his skill
in execution as to sincerely recommend him to
such of my friends as are suffering with trou-
blesome teeth.
A. H. TUTTLE.
Hackensack, N. J., July 28, 1880.

Dr. Osmun has for a number of years done
dentist work for myself and family and has in-
variably given full satisfaction.
A master of the science of dentistry, he avails
himself of all the recent appliances of the den-
tal art and displays a great skill and thorough-
ness in all branches of dental work.
J. K. BURR.
Trenton, N. J., July 28, 1880.

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General Undertakers!
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Residence:—Second door below M. E. Church

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Saturday's Services.

MORNING.

The day was very warm, save under the leafy shadows of the Grove. The opening prayer was offered by Rev. J. C. Hall, of Stillwater, N. J. The sermon was preached by

REV. JOSEPH H. KNOWLES, A. M.,
of Newark, N. J., from the text, Matt. 5: 6, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Before announcing his text, the preacher said that he desired to present some thoughts bearing upon spiritual character. He had been preaching in various parts of the State concerning the proper observance of the Sabbath. He wished this morning, not to give special prominence to that subject, but to speak along the line of the promotion of spirituality in the believer.

After announcing his text, he said: "If it be true, and I do not know whether it really is true, that the disasters that come upon my soul can never be wholly repaired, then our subject assumes wonderful importance. But whether that be true or not, there is one thing that I know beyond a question—that God can take the soul, broken by sin, and can strengthen it and fill it with Christ's righteousness. I came to Tabor this season more than usually hungry and thirsty for the Gospel. And I may say that I have been greatly profited and strengthened by nearly everything that the preachers have said in the way of the presentation of the truth. I have had new visions of the truth flashed upon my soul. I speak out of very deep conviction when I say, that I know the truth of the Savior's words, 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled.' I trust that this morning some soul may take hold of the truth in the text."

There is a great divergence of opinion as to the locality in which Jesus spoke these words. But I have always felt that he uttered these blessed words on the Mount under the starry heavens. And whenever I read them I think of the blessed Christ standing there in the beauty of the evening and uttering them to his disciples. Whenever I look up into the blue arch at night, I am reminded that Christ said these things under the same stars. He knew the yearning of the human heart and that there was nothing satisfying for it in the world. I am glad that he said: "Blessed are they that hunger and thirst."

We have two natures—the spiritual and the physical. The spiritual must be fed just as certainly as the physical. We spend many of our years in making excursions in all directions after that which shall satisfy the heart; but I thank God that we come at length to the sentiment of the Psalmist: "Return unto thy rest, O my soul!" Jesus knew that the soul would never be satisfied save in the righteousness of God.

What does righteousness mean? Sometimes it is a term which signifies the law, sometimes the Scriptures use it to indicate the excellences of Christ's Kingdom; and sometimes it represents a spiritual restoration brought through the Holy Ghost. It may be summed up as meaning in the passage before us, personal Christian character—the character imbued with the spirit of the truth, hungering and thirsting after it.

I am very fond of consulting Dr. Adam Clark. In his Commentary, he says that this word righteousness "Means all the blessings of the new covenant, all the graces of the Messiah's kingdom, and the full restoration of the soul to the image and favor of God." I think that correctly defines it. In this new covenant we find the stipulation that the Holy Ghost is already given to the believer.

The speaker referred to various other stipulations under the new covenant, and showed how Christians had been thrilled with the joy of its blessings many and many a time. In speaking of the "graces of Messiah's kingdom," he showed that when a man is converted there is a real kingdom set up in his heart. In Paul's list of the graces, he closes with "temperance," and begins with that suggestive word, "love." Who can doubt that he can have these graces established within his heart? The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." How often we feel that we have an inward master opposed to one or all of these! Not simply opposed to temperance by the vice of drunkenness, but opposed to the peace of God, etc. None but Christ can establish the kingdom within where these graces abound.

Then this righteousness also means the full restoration of the soul to the image and favor of God. There is a restoration in moral knowledge—the knowledge of God and God's will at one given moment. There will be a full res-

toration in respect to purity. By this it is not meant that there will be no errors of judgment. It means that my soul will be pure in God's sight. Is it an assumption on my part? No. A faith that expects it honors Christ. It means that this purity shall remain and fill the soul. Blessed are they that do hunger and thirst, for they shall be filled.

The full restoration implies also that the attitude of our hearts shall be right toward the world as well as toward the truth. If a man is filled with the righteousness of God, his attitude will be toward the truth as a matter of course—the truth concerning the atonement, etc. But there is not only the attitude of the soul toward God, but there must also be a right attitude toward the world. We cannot be prepared to do our best work for God if we do not stand righteously before the world. We cannot take fragments of the Lord's day and use them for business purposes and expect that God can give us all that he wants to give. Using a part of the day for worship, and devoting the rest to the reading of Sunday newspapers, and planning for worldly business, does not indicate a hungering and thirsting after righteousness.

In a certain church where this subject had been presented by Bro. Knowles a minister arose and said that in his own parish he discovered that before service on the Sabbath certain of his leading men prepared their plans for labor during the week. For instance, Farmer So-and-So would go into the field to help his neighbor on Monday, and the favor was to be reciprocated on Tuesday, and so on. All this was arranged on the Sabbath day in connection with the regular service. The pastor, learning of this, spoke very strongly on the subject; and said that he had even heard that one of the members of his church had been guilty of trading horses on the sacred day. Soon after this a member of his church came to him and said, "Pastor, who told you that I was trading horses on the Sabbath?" The minister told him that he did not know that he was doing that thing, but had heard only that such things were being done. The man acknowledged that he had done so but said that he was determined to honor God's day thereafter.

Bro. Knowles referred to others who were in the habit of going to the post office on the Sabbath to get their Sunday newspapers, and then returned home and spent a good part of the day in reading the secular news, thus letting the world in upon them and shutting Christ out. If you think that a man can hunger and thirst after righteousness, and at the same time take a Sunday newspaper and devour its contents on the Lord's day, I hesitate to agree with you.

To-morrow morning at three o'clock a train will move out of the Grand Central Depot, New York, loaded with Sunday papers, and will arrive at Buffalo about noon. If you examine the six or seven leading Metropolitan papers, you will find very little in them to lift the soul toward God. But they are being scattered all over the country. Our sons and daughters stay home from church to read them and gradually lose all relish for worship. We are thus letting the world in upon our religious life. If you really hunger and thirst after God, you will say, "World, stay thou there! This day I would be alone with God!" If the attitude of the heart is right toward God, there will be no desecration of the Sabbath, either in the reading of the secular papers or in the miscellaneous visitation which is so general in some communities. Even the visits made by members of the same family, when made on the Sabbath, are distracting and interfere with worship. Do nothing that will conflict with the highest interests of your friends and your children. It is important that the attitude of Christians should be right toward the world.

Then also the attitude of the soul ought to be that of sweet submission to God's will.

The speaker at this point urged that more attention should be given to the subject of righteousness—declaring that God expects us to do our part, that is, submit to his will, and he surely will do his part. If we hunger and thirst, he will see that we are filled. He said this in the Mount under the blessed stars; and is he not able to accomplish his purpose in my heart?

You say, My nature forbids it: my temper is too fiery. Since Christ is my Savior, the presumptive evidence of his ability to help me is sufficient, aside from the Word of God. I cannot doubt his ability. "He is able to save to the uttermost." May God impress this sweet truth upon your ears and your hearts: "Blessed are they which do hunger and thirst after righteousness."

AFTERNOON.
The congregation came together in the Grove at 2:30 o'clock. The

usual opening exercises, consisting of congregational singing, strengthened and directed by Prof. Fisher's cornet, and prayer, to which there were many fervent responses, were succeeded by a sermon on "The Ransomed of the Lord." Prayer was offered by Rev. John E. Hancock, of Baskingridge. The discourse was preached by

REV. JOHN B. TAYLOR,
of Bund Brook, N. J., from the text, Isa. 35: 10. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The speaker introduced his subject by referring to the brilliant imagery and poetic sublimity of the prophet Isaiah, well styled the royal prophet, surpassing all others in the grandeur with which he presented the glory of the future Church. He said that this was a beautiful text containing a beautiful thought; that the occasion that called it forth was the return of the Jews from Babylon. For seventy long years they had endured the yoke of bondage. As they themselves were wont to sing, "By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof."

Now they were again turned toward Jerusalem. They were going home. With what joy they remembered the city of David! "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Now they were actually about to return to the beloved city. Cyrus had issued his famous decree, liberating the people of God, and forty-two thousand Israelites marched through the gates of Babylon toward Jerusalem. There were four thousand priests, a band of horsemen and three hundred trained singers, praising the Lord. It was not like that leaving of Egypt when Israel came up out of centuries of bondage. It was not like that time in their history when amid a burst of joy and the sound of trumpets, Miriam sang her triumphal song on the shore of the Red Sea. They returned "to Zion with songs of everlasting joy." They turned toward the rocky fastnesses of Northern Judea. And as they journeyed, the distant snowy peak of Mount Hermon rolled into view. The Jews who had remained in Jerusalem heard of the approach of the Israelites from Babylon. The wildest excitement prevailed. Jerusalem was on the tip-toe of expectation. The beacons were fired at night, and the city was filled with joy. When the great company filed over Mount Olivet, along the highway leading to the city, there was a wild burst of joy from the multitude, and there were answering shouts of gladness from the captives arriving home. It was a more glorious occasion than when the ten thousand Greeks caught sight of the Grecian Sea; or when the soldiers of Napoleon saw Moscow in the distance; or when the colonists first heard the Declaration of Independence. All the Jews took part in the great jubilee, until throughout the city there was one wild scene of rejoicing.

It is while viewing this animated picture that the prophet utters the language of our text: "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads."

Doubtless the prophet looked beyond the restoration from the Babylonian captivity to the return of God's Church from the bondage of sin—returning from the gloomy enslavement with eternal joy and gladness.

The preacher said that the text brought prominently into view the idea of captivity. Just as the Jews had been held in slavery, so the human soul is bound in the shackles of a captivity as terrible.

The speaker enumerated several things which indicated how men might be kept in bondage; and then declared that a man cannot be himself until he is released from the terrible thralldom. St. Paul felt it when he wrote "O wretched man that I am! Who shall deliver me from the body of this death!" This language sufficiently indicates the desperation and despondency of the man who is bound fast in sin. But there is a Ransom! He is our great Emancipator—the wonderful Deliverer who opens the gates and lets us go free.

The speaker made apt allusions to the emancipation of the slaves by England, of the serfs in Russia, and of the release of four million colored people by a stroke of the pen by "the grandest man that this nation has ever produced." Christ is our great Emancipator, having given his own life that he might break our chains and let us go free.

The story was told of the beautiful girl in a slave-mart, whom a kind hearted man bought from the auction.

block. The purchaser placed the bill of sale in the hands of the poor slave and told her that now she was free. She looked at him in wonder. At first she could not realize her happiness. When she did, she turned to her benefactor and prostrating herself at his feet, exclaimed, "O, kind sir, you have redeemed me! Will you not permit me hereafter to be your servant?"

The Lord Jesus Christ paid for our redemption by giving his own life. And what joy it gives to the believer! "The ransomed of the Lord shall return to Zion with songs!" There is a sound of freedom in every line. He who is saved from sin, is set free by the Son of God; and he whom the Son makes free, is free indeed.

One day in the early spring during the Civil War, the prisoners in Libby Prison were attracted by the sound of music. The Union Army had entered Richmond; but that fact had been carefully kept from the Union prisoners. One thought he heard the band playing the Star Spangled Banner. Another declared that it was the "Battle Hymn of the Republic." They all listened intently. Presently they heard the Union Army marching through the streets of the city to the stirring music of the drum and fife. The prison doors were thrown open, and with unbounded joy they walked forth in freedom. So, Christ comes to set us free, to break off from us the shackles of sin and error.

Bro. Taylor made allusion to the efforts of Wilberforce to secure the passage of his bill through Parliament for the emancipation of slaves in British dominions. He depicted the anxiety with which the news was awaited in the islands under English rule where slavery prevailed; and he related the incident of the vessel approaching one of these islands, and the eagerness of the captain of the ship to communicate the joyful tidings. The natives had collected along the shore in impatient expectation. When the vessel came within hailing distance, the captain put his speaking trumpet to his mouth and cried with a loud voice, "You are free!" "You are free!" All over the island the word was taken up and repeated with every sign of gladness. "Free, we are free!" Believe in Christ and you shall be free! The royal proclamation comes to all who are in bondage. Let the shout of freedom go up! "The ransomed of the Lord shall return to Zion."

"Shall return—and how they are returning! and from what different times and places!—from the hard-fought battle, from the stake, from the catacombs of Rome, from Piedmont, from the fires of Smithfield!

In very glowing sentences the preacher marshalled the hosts who had been ransomed and were returning to Zion. Then he proceeded to bring before the minds of his hearers, the delightful feeling which would move all hearts as the great concourse entered the Holy City.

He compared the arrival, after long absence in a foreign land, in the city of New York, of one to whom that city was home, to the arrival of the Christian soul in the harbor of the New Jerusalem. He praised God that the Christian religion was a singing religion. He showed how gloriously David sang; how Paul and Silas sang in prison; how the martyr sang in the fires; how dying saints have sung; how the bonny braes of Scotland have resounded to that old song, and

"All people that on earth do dwell," how Luther sang his wonderful battle hymn; how Wesley sent out his preachers two by two singing.

"Am I a soldier of the cross."

The preacher said: I love a singing religion. Infidelity does not sing much. It has nothing to sing about.

"They shall obtain joy and gladness." There shall be everlasting joy upon them. That means the joy will be a fullness of joy.

This part of the sermon was full of imagery and pathetic illustration; as was also the conclusion of the sermon, which had reference to the time when "Sorrow and sighing shall flee away."

EVENING.

REV. C. S. WOODRUFF,

Of Nyack, N. Y., preached the sermon in the Grove from the text, Luke 15, 13. "And he took his journey into a far country."

There are different kinds of distance as that of locality, education and social position, which separate people, but these may be easily traversed and hearts, though far apart, by any of these may commune with each other. But want of affection puts an impassable barrier between the ones who harbor it. The young man loved not, so he went from home. There was no unkindness on the part of the father which drove him away, it was only want of sympathy with his surroundings.

Away from the restraints of home, he soon wasted his substance. There was no waste in the world till sin came. Indeed, we can't destroy a single particle of matter, we can only lose the soul and waste its glorious talents, yea, Satan tempts us to destruction by the very endowments of our souls. The

person of the finest acquirements, is the one for whom the nets are laid.

Waste produces want. The famine is in the far country. Oh, the degradation! he becomes a swine-herd! What a distance from a Jewish palace to a Gentile pig-sty. Sin is thus awful in its effects. We talk of little sins. Sin is never small. We see more with a microscope than with a telescope. So God's a seeing eye beholds the awfulness of our sin. Sin is representative in character. It is a blow against God and Christ and Calvary. It is a separation from God. This is indicated by the lonely character of the sinner's occupation. Shut off from society, he might have had some fellowship with a horse or a dog, but, even these were denied him, he was only surrounded with the lowest, vilest, most senseless of the brute creation.

In his extremity, "he came to himself." The Bible represents the sinner as not in his right mind. Fools make a mock of sin—build on the sand and go through life with no oil in their vessels. The insane man is self-deceived; so the sinner is deluded by the father of lies.

He thought. Thought is like the rudder to change man's course. The trouble is, sinners will not think. I venture that if you would give five minutes earnest reflection on the interests of your soul, you would decide this momentous question. Thought led to determination, and he arose and came to his father.

As he returns he feels the enormity of his guilt, and determines only to ask a servant's place.

Why is it the mother did not meet him? It would have destroyed the force of this parable, for it is just like her to welcome the returning son. But the judicial and less impulsive father, he like a mother, runs to meet his boy. The Catholics, feeling the want of the tender heart of God, introduced the virgin; but there was no need of that. God declared in Isaiah, like as a mother comforteth her child, so will I comfort you; and in this parable he had all the tender yearnings of a woman's heart. Oh God so loves he will not in any wise cast out any who come to him. Nay, he seeks you. In the sunlight of the cross he goes after you. If there were only one sinner on the earth, Christ would have died to save that one.

Mr. C. J. McKenna, a student of Drew Seminary, and a young man of great promise, has been on Tabor for several days.

The officers of the Mount Tabor Social Union are: S. M. Long, President; Geo. W. Douglass, Vice President; Miss Lou Walters, Secretary; Thos. James, Treasurer.

Miss Langstroth, a bright young Newark lady whose musical talents embraced both vocal and instrumental culture, most acceptably presided at the organ during the meetings, as she had in previous years.

Mr. John C. Day, whose pleasing tenor has led the Mount Tabor choir, is the chorister of St. Luke's Methodist Church, Newark, and a gentleman who sings for love of the art. He had also led the Ocean Grove choir, and is well known throughout the Conference.

Dr. Richardson Gray, well known to hundreds of residents of Tabor as one of the most active young Christian workers here a number of years ago, visited the grounds with his wife and mother last week and was most cordially greeted. He was born in Madison and studied medicine in a New York College, afterward practicing in St. Luke's Hospital. He attended the first meeting held in Ebenezer Tabernacle, when the Young People's meeting was organized by Bro. Lowrie seventeen years ago, and for a number of years was one of Bro. Lowrie's most active and efficient helpers. He was practicing in St. Luke's when the call for Missionaries to India came, and responded to it, taking the place of Dr. Humphries, at that time the Medical Missionary there. He labored there seven or eight years, and while in India married the daughter of a Wesleyan Missionary, a lady of fine culture. She spoke in the Young People's Meeting on Thursday and what she said was most acceptable.

Bro. Gray is practicing medicine in East Orange, and has made several flying visits to Tabor. His father, Dr. W. K. Gray, and his brother, Dr. Thos. N. Gray, are also physicians, located at East Orange. Dr. Thomas some years ago was also a successful worker in the Young People's Meetings, and will be most pleasantly remembered by many who read this item.

We shall publish nine numbers of the RECORD, to-morrow, (Tuesday) being the last. Besides other interesting matters it will contain the sermon delivered by Dr. Thompson on Sunday morning in full.

Subscribers who leave the grounds on or before to-morrow, can have the last numbers mailed to them, without extra charge, by leaving their address at the RECORD Office, opposite the Association Office.

Subscriptions will still be received for the paper, and back numbers furnished. Full sets mailed to any address in the United States, postage free. The subscription price is only 40 cents.

Mount Tabor was yesterday captured by a quartette of singers from South Easton who made the woods fairly ring with their revival songs, many of which were new to Tabor. They were a hearty, happy, whole-souled lot of gentlemen and appeared to sing because they couldn't help it. Beside singing in other meetings they held a large audience about the Tabernacle until long after the regular closing hour, and then did not give their audience half enough of this gospel dessert as it might be termed, following as it did the more substantial gospel food. The one wish expressed was that they had come earlier and staid longer. They were Messrs. Geo. F. Kline, Erwin N. Kline, Wm. J. Barr, Evan Jones and John Rutland, and the little band were ably strengthened by Messrs. Crane, Collins and others well known to all Taborites.

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The subscriber, a man of all work, wishes to secure a situation as driver for store wagon, or anything of that character. Am a married man and willing to make myself useful.

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DON'T MISS INSPECTING
OUR NEW FALL STOCK.
IT IS THE RICHEST, LARGEST,
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EVER SHOWN IN NEW-
JERSEY. IT COSTS YOU
NOTHING EXTRA TO
HAVE CARPETS DELIVERED
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THAT IS—IF YOU BUY
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Washington Street, Morristown, N. J.

Buy Now!
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ONE WORD TO

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Parties who anticipate buying Carpets and Furniture will save money by ordering their goods now.

AMOS H. VAN HORN

73 MARKET STREET,

will take orders for goods from \$50 to \$1,000 at the present low prices, with a small deposit on them, and store them from one to six months without extra charge.

Carpets!

Carpets!!

Having bought largely during the dull season, I can undersell any house in the trade. Good Brussels Carpet, per yd., only 50c.

PARLOR SUITS!

PARLOR SUITS!

Having run my factory during the dull season and kept all my men at work, I offer the largest stock and lowest prices of any house in the city. Good stuffed back Parlor Suit, 7 pieces, Walnut Frame, covered with Hair Cloth, Raw Silk or Rep, only \$47.

WALNUT BEDROOM SUITS

Having bought out a large establishment that is going out of business, I offer to-day 500 Walnut Bedroom Suits, 8 pieces, marble top, at just about the cost of manufacturing. Walnut Bedroom Suit, 8 pieces, marble top, regular price \$75, reduced to \$47.50.

Two Car Loads, Two Car Loads,

Ash Bedroom Suits.

Just received, two car loads of Ash Bedroom Suits, of the latest styles, bought at a low figure on account of large quantity, and I am going to sell them at a low figure. Good Ash Bedroom Suit, only \$23.75.

Summer and Seasonable Goods at Cost,

consisting of Children's Carriages, Refrigerators, Piazza Chairs, Wire Safes, &c.

I will sell the following goods at reduced prices until Sept. 1st: Mattresses and Bedding of all kinds, Lounges, Mantel and Pier Glasses, Extension Tables, Dining-room Chairs, Marble Top Tables, Sideboards, Clothes Presses, Bed Springs, Stoves, &c., &c.

These goods can be bought at low prices, on easy terms of payment. Goods delivered free of charge to any part of the State.

AMOS H. VAN HORN,

73 Market St., Newark, N. J.

Mount Tabor Record

Published every morning at the Office of the "BANNER," MORRISTOWN, N. J.

Single Subscription, 40 cents.
In Clubs of five, 30 cents.
An additional subscription given with each Club of ten, (\$3.00).
Address all communications

"BANNER" OFFICE,
MORRISTOWN, N. J.

Entered as second class (mail) matter at the Post Office, Morristown, N. J.

MORRISTOWN, N. J., August 30th, 1886.

MOUNT TABOR IS 709 FEET ABOVE SEA LEVEL! THE FIGURES ARE ACCORDING TO THE GEOLOGICAL SURVEY OF THIS STATE.

It is said there will be some new features about next year's Camp Meeting on Tabor that will commend themselves to all who are in anywise interested in the work of grace done here.

Rev. S. A. Savine, of Newark, will occupy the pulpit of the M. E. Church, at Morristown, on Sunday next, Sept. 5th, morning and evening. Mr. Savine is an eloquent young preacher and most acceptably supplied the Morristown pulpit last season.

By the canvass of the grounds made by the Committee appointed to ascertain who were and who were not professors of religion it was found that but 84 were not professing Christians. This includes both male and female, servants, as well as others, and speaks unutterable things for the influence of Tabor. We doubt if any one in the place would have fixed the percentage as low.

Mr. C. C. Rawlings, who is connected with the Union Trust Company of New York, has purchased two lots on the corner of Force Place and Boehm avenue, and intends to build and make Tabor his Summer Home. He is a member of the Palisade avenue M. E. Church, Jersey City Heights. He came to Tabor to remain a week and is so greatly pleased with the place that he has taken the action noted above.

The work done by Bros. Brice and Lowrie, the committee on whom devolved the labor of equipping the various meetings with the proper material, is very exacting and requires much more study, and trying service of mind and body, than any one can perhaps realize. They have done as well as it was possible for any one to do, and in saying that we say all that could be said. They can report their mission as faithfully performed, to the Conference.

Under the very excellent management of Mrs. Periam and her corps of bright young assistants the Children's Hour has been a most happy one and successful beyond comparison. More than double the number of children ever before enrolled is found on her list, and perhaps never before was there such perfect attendance. Mrs. Periam is a worker in a primary class of a Newark Sunday-school and her manner of conducting the service is so entertaining that a goodly audience of grown folks may always be found standing about the building, even crowding its doors and windows, listening to the singing and other services. Mrs. Periam has been assisted by Miss Lila Hanlon, who by the way is a daughter of the lamented John Hanlon, of this Conference; Miss Annie Lowrie and Misses Laura and May Periam.

Following are the officers and terms of expiration of the Trustees of the Mount Tabor Association:

Rev. D. R. Lowrie, Jersey City, N. J., 1887.

S. M. Long, Secretary, East Orange, N. J., 1887.

W. W. Tate, Brooklyn, N. Y., 1887.

Rev. J. R. Thompson, New York City, N. Y., 1887.

J. S. Richardson, Treasurer, Jersey City, N. J., 1888.

Rev. J. Montgomery, Paterson, N. J., 1888.

A. Vreeland, Paterson, N. J., 1888.

D. A. Barnes, Paterson, N. J., 1888.

D. Campbell, Pres't., Newark, N. J., 1889.

R. Grant, Vice-Pres't., Jersey City, N. J., 1889.

Thos. James, Brooklyn, N. Y., 1889.

John Leary, Newark, N. J., 1889.

Ah, there—Charley! We'uns is a looking at you!

Among the handsome houses erected here during the past year is that of Mr. Jas. S. Hedden, of Newark, built on Boehm Place. It was designed and built by I. N. Townley, the Newark builder, and is a credit to him. In style of architecture it embraces the Swiss cottage and Queen Anne. The lot has a frontage of 64 feet, and the property as a whole is very attractive. The dwelling has 54 feet of piazza, and there is a balcony eight feet in length on the second story, front. The front doors have obscure glass panels, and all the upper sash of the second story windows are glazed with cathedral glass. The side elevations show shingles as well as siding, and there are many other features that ornament and render it attractive. It is painted in the most striking colors, five shades blending harmoniously—two shades of red, green, black, and trimmings in straw color embracing the list.

The inside finish is lath and plaster on the first floor, which embraces a parlor, reception room, dining room and large kitchen, together with a fine bed-room also on this floor. The second story is ceiled, three bed rooms being finished while several more can be made when desired.

Mr. Hedden is connected with his son in the mason business, in Newark, and among other large contracts is building the immense brick stack, for the City, at the pumping station for the large sewer that empties into the Passaic near the mouth of the Hackensack river. The stack is to be 125 feet high, and is now up about twenty feet.

Notwithstanding that over 50 lots have this season been sold on Tabor the "boom" in real estate continues. Considering the fact that the traffic in real estate almost everywhere else is just now dead this proves Tabor to be an exception in the line of summer dwelling places. Property here does not yet bring "fancy" prices—that is, to any great degree. The time is perhaps not far distant when it will, but just now he who wishes to build a cozy cottage and live embowered on Tabor, with all the comforts and conveniences of a city, can do it at so small a cost, compared with other places, that he will be as greatly surprised as he is rejoiced. The reason is not because property here is worth less, but for the reason that speculators have not yet manipulated it. In fact it is not only worth less but it is really among the most desirable property in the state, for we assert without fear of dispute that this is the most economical and one of the most desirable places to live in that can be found within the bounds of the Commonwealth. Add to the mere nominal cost of living all the advantages of a large city, in well lighted streets, the very best of water piped into the highest stories of your dwelling, perfect drainage, beautifully shaded avenues kept scrupulously neat, a police force run on a highly moral plane and every luxury and necessity like ice, coal and the best of table supplies of all kinds brought right to your door, and we know we make our statement good when you consider the price of real estate. Then it is well to consider the negative side of the question—the fact that we have no street car strikes, no tramps and in fact no other strikers. All is peace and good order—a blessed asylum for the children and a haven of rest for their elders.

A CARD.

The following has been received by the Editor of the RECORD in reference to Dr. Osmun of Morristown:

PATERSON, N. J., Aug. 25, 1888.

Mr. Editor:

It was a remark of wide application made by the late Horace Greely, that he who caused two blades of grass to grow where but one was before produced, "deserved well of mankind." On the same general principle, it is doubly true, that one, who is a conservator of any good thing already existing, especially should it be part and parcel of the human organization, should be honored and sustained by his fellows in all the walks of life. It chanced to the writer to have a tooth, so situated that its loss would work great discomfort and disfigurement, restored to its usefulness, and preserved in its original excellence by Osmun, the dentist, by a most skillful and delicate operation; and though several years have elapsed, my gratitude has suffered no diminution nor the work any deterioration. I believe him to be unexcelled as a conscientious and skillful dentist.

E. T. BLACKWELL, M. D.

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Temporarily on South Street, MORRISTOWN.

After October 1st, we will occupy the new store on our old business site, Park Place, near the Post Office.

Our new store will be fitted up expressly for us, in the most attractive and convenient manner, and we shall, as heretofore, keep the

BEST, FRESHEST, AND PUREST STOCK OF

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OUR SPECIALTY: CHOICE

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Leads all other Brands!

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STEAM HEATING APPARATUS, PLUMBING in all its Details.

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H. T. Hull, Sec'y & Treas.

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Liabilities.

Due Depositors, 704,362 41

Surplus over all

Liabilities, 52,095 19

\$756,457 60

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No. 7 Ranges, \$9; No. 8 do., \$10; No. 7 Cook Stoves, \$10; Oil Stoves from \$1.25 upward.

Wood and Willow Ware.

Refrigerators from \$3.50 upward; Willow Clothes Baskets, 55c. upward; Market Baskets, (covered and uncovered), 8c. upward; Bissell's Carpet Sweeper, \$1.50 upward.

Tin Ware

No. 7 Copper Bottom Wash Boilers, \$1.25; No. 8 do., \$1.50; No. 9 do., \$1.75; Toilet Sets from \$1.50 upward; 10 qt. pans, 15c., 12 qt. do., 18c.

Crockery

Tea Plates, 60c. per dozen; Breakfast do., 70c. per dozen; Dinner do., 80c. per dozen.

Glass Ware

Plain and Star Tumblers, at 30c. per dozen; Goblets from 50c. per dozen upward; Preserve Dishes from 25c. per dozen upward; Lamps from 20c. upward.

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Orders left at shop on Morris street, below depot or Post Office Box 358, will receive prompt and personal attention.

The Record's Pen Sketches.

REV. J. M. BUCKLEY, D.D., LL.D.
This distinguished minister of the Church was born in Rahway, New Jersey, during the fourth decade of the present century. His early years were spent in the beautiful town of Mount Holly the home of his estimable mother, and for a long period the residence of the late Judge Monroe, his maternal grandfather.

That home was the scene of pious counsels and godly living. Little or nothing has been published of Dr. Buckley's childhood; but we believe it is understood by those who are well acquainted with the family, that those early days were far from dull or uneventful. He was—to speak with moderation—an energetic boy.

His preparations for college were made at Pennington Seminary where he spent several years under the tuition of such able educators as the late Rev. Doctor J. T. Crane, and Professor T. H. Landon, now principal of the Bordentown Military Institute, of our State.

Some of Dr. Buckley's schoolmates at Pennington were, the Rev. Drs. Henry Baker, J. T. Edwards and W. V. Kelly, the Revs. S. Parsons, J. R. Daniels and J. W. Young; Edward L. Dobbins, Esq., of Morristown; Mrs. Dobbins, Mrs. Dr. S. L. Baldwin and Mrs. Dr. A. Craig. After leaving the Seminary, Dr. Buckley spent some years in business, chiefly in Philadelphia. His collegiate studies were prosecuted at the Wesleyan University, Middletown, Connecticut. To the discipline of a student he added that wholesome exercise of the mental powers to be found only in teaching, having charge of a district school in a Connecticut town.

Dr. Buckley, though endowed with a mind eminently fitted to win success in the legal profession, belongs to a ministerial family. John and James Buckley were brothers among the early members of the New Jersey Conference. The former was Dr. Buckley's father; and died at Bridgeton, in 1842. His brother James closed his pastoral labors at Morristown, in 1838.

The late and beloved Rev. Dr. S. Y. Monroe, of the Newark Conference, first Corresponding Secretary of our Church Extension Society, was also an honored uncle of Dr. Buckley.

After preaching for six months in Exeter, New Hampshire, James Monroe Buckley was received into the New Hampshire Conference on Probation, and at once appointed to the charge of our church in Dover, where he served a successful ministerial term. In 1861 he assumed charge of the Elm street church, in Manchester, the largest city in the Granite State. Here he succeeded in uniting two societies, and establishing a vigorous church.

Dr. Buckley devoted most of 1863 to a thorough tour in Northern Europe. On his return he supplied the Woodward Ave. Methodist Episcopal Church, in Detroit; and having been transferred to the Detroit Conference in the following year, two societies united under his pastorate, and erected the Central Church of that city—one of the finest edifices of the denomination in the West. Transferred in 1866 to the New York East Conference, at the request of the Summerfield Church, of Brooklyn, he there served a pastorate term, and was stationed at Stamford, Connecticut in 1869. After three years in Stamford he received a reappointment to his former charge in "the city of churches."

In the early part of his second term in the Summerfield Church Dr. Buckley was elected a delegate to the General Conference, which met in Brooklyn; he performed his full share of work during those very busy sessions.

The Spring of 1875 found him commencing his second pastoral term in Stamford: a term which was signalized by aggressive war on liquor selling in the town and a remarkable work of grace in his congregation, in which a multitude were converted.

Appointed to the Hanson Place Church, of Brooklyn, in 1878, he was welcomed by congregations larger than ever; and was prosecuting the duties of his extensive pastorate, when in 1880 the General Conference, of which he was a member for the third time, elected him to the editorship of *The Christian Advocate*, the chief of the weekly periodicals published by the Methodist Episcopal Church.

The success of the new editor in this all-engrossing labor, was so distinguished, that in 1884 he was re-elected to the position amid warm commendations from every part of the church.

Dr. Buckley has been heard in the churches so generally, that his manner as a preacher is hardly more in need of description than his style as a writer. His voice is orotund, full and well trained. His utterance is distinct, and when he has warmed to his subject, rapid. Words come with the utmost facility. The matter of his discourses is thoroughly seasoned; his illustrations argumentative rather than rhetorical. He speaks without "notes"; quotes prose and poetry with facility; and, it is believed, has composed the latter for himself, on occasions when the literature of our language failed to afford a suitable strain.

Dr. Buckley was one of the most efficient members of the Committee to revise the Hymnal of the Methodist Episcopal Church; and a leading member of the Ecumenical Methodist Conference held in London in 1881.

His life is a busy one. He is an active member of the American Branch of the Evangelical Alliance, and of the Society of Anthropology, a trustee of several literary and theological institutions, a manager of the Mission Board, and President of the Hospital Association, now carrying forward the noble enterprise begun by Mr. Geo. I. Seney in Brooklyn.

Besides contributing many important articles to widely-circulated magazines, Dr. Buckley is known as an author by several works of sterling value. The most recent of these is a book entitled, "Oats or Wild Oats?—Common Sense for Young Men."

Perhaps nothing of Dr. Buckley's recent work, outside of his sphere as editor, has been more fruitful than his *Lectures on Extemporaneous Address*, delivered before the faculties and students of Andover Theological Seminary, Boston University, and other institutions of the higher learning. Besides encouraging young men to speak extemporaneously, they have stimulated new interest in real oratory.

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I have also a superior Jeweler's grind stone, such as may be found only in regular manufacturing, for grinding flawless eye-glasses, make the popular grooved spectacles cut with a diamond saw and am in fact as thoroughly equipped as skill and experience can produce.

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All communications by mail will receive prompt attention. Plans and specifications drawn if desired.

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AYER'S

Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Lumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

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Horses Shod in the most careful Manner.

Particular attention being paid to those that interfere or are troubled with quarter cracks, lameness from careless shoeing or other ills that horseflesh is heir to.

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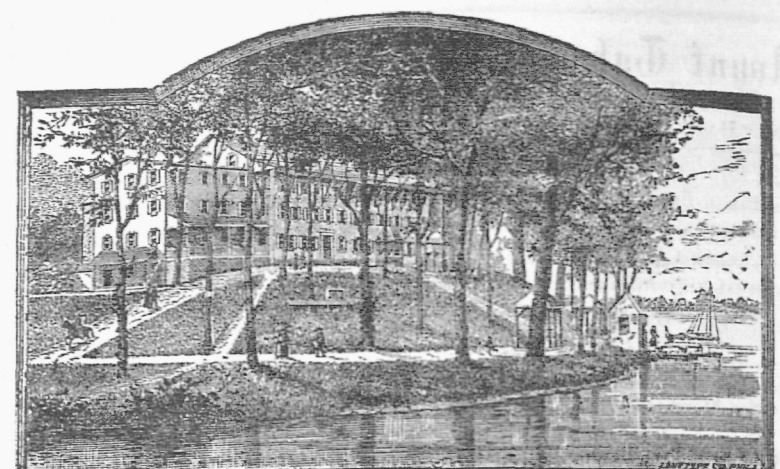
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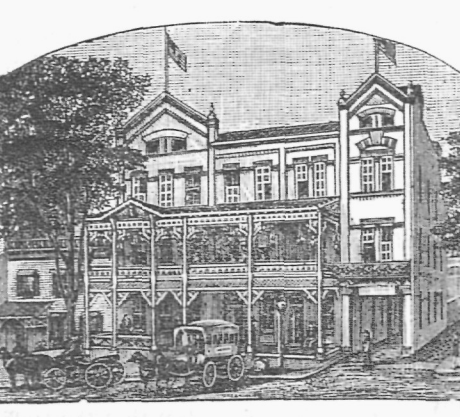
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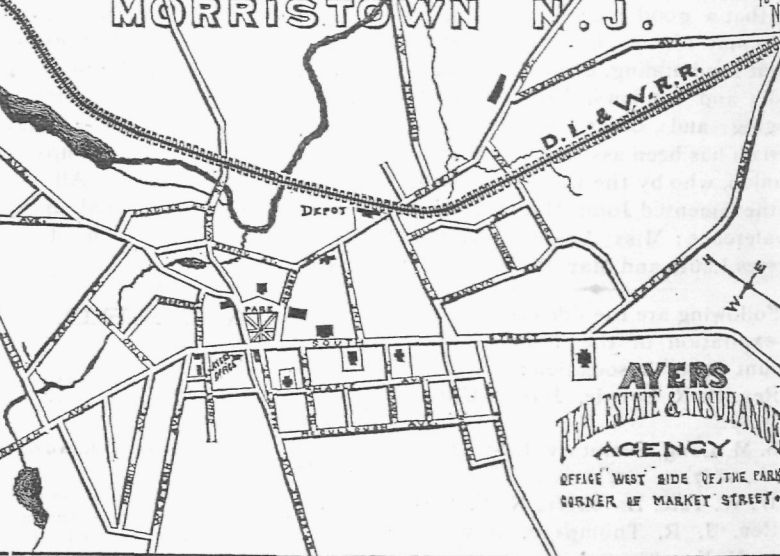
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Imported Goods a Specialty, and Domestic Fancy Shelf Goods in an Abundance.



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